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All the Men of the Lutheran Church for the Whole Task of the Church

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FEBRUARY 1947

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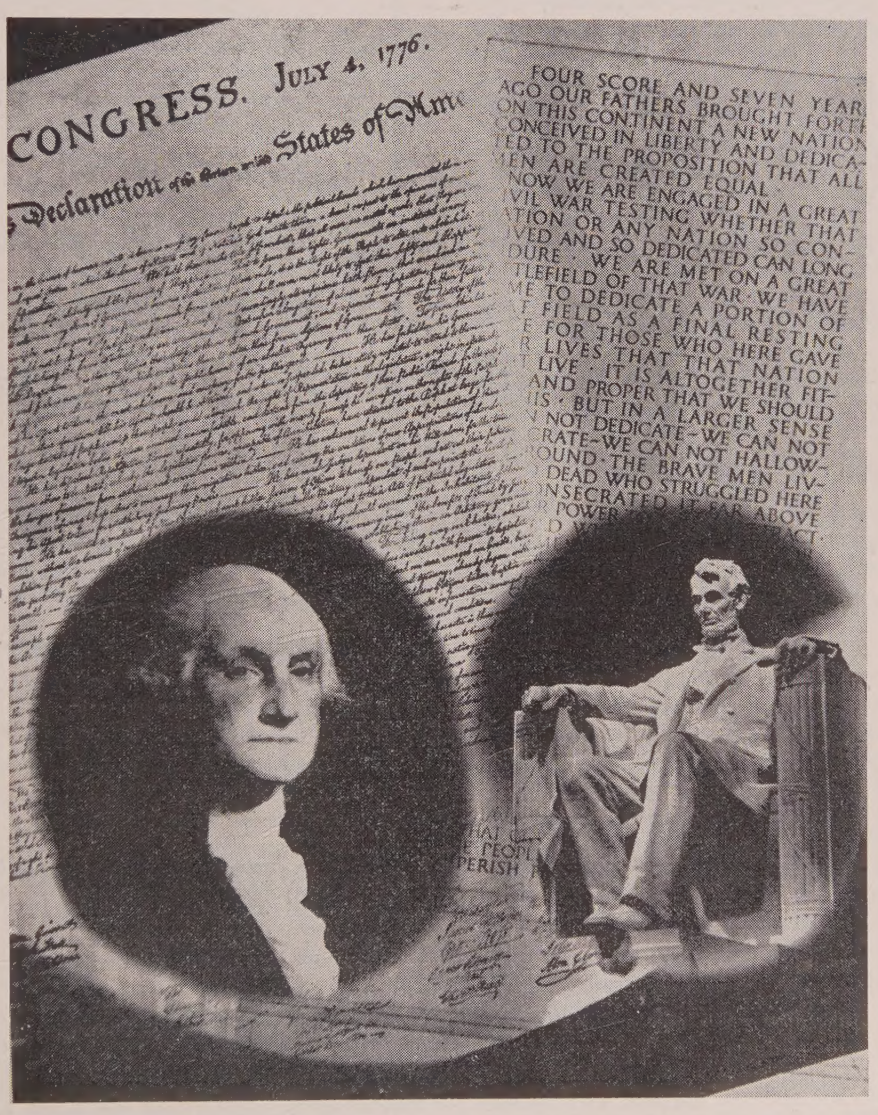
Volume XXVIII
Number Two

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America


CONGRESS. JULY 4, 1776.
Declaration
FOUR SCORE AND SEVEN YEARS
AGO OUR FATHERS BROUGHT FORTH
ON THIS CONTINENT A NEW NATION
CONCEIVED IN LIBERTY AND DEDICA-
TED TO THE PROPOSITION THAT ALL
MEN ARE CREATED EQUAL
NOW WE ARE ENGAGED IN A GREAT
CIVIL WAR TESTING WHETHER THAT
NATION OR ANY NATION SO CON-
CEIVED AND SO DEDICATED CAN LONG
ENDURE · WE ARE MET ON A GREAT
BATTLEFIELD OF THAT WAR · WE HAVE
COME TO DEDICATE A PORTION OF
THAT FIELD AS A FINAL RESTING
PLACE FOR THOSE WHO HERE GAVE
THEIR LIVES THAT THAT NATION
MIGHT LIVE · IT IS ALTOGETHER FIT-
TING AND PROPER THAT WE SHOULD
DO THIS · BUT IN A LARGER SENSE
WE CAN NOT DEDICATE - WE CAN NOT
CONSECRATE - WE CAN NOT HALLOW -
THIS GROUND · THE BRAVE MEN LIV-
ING AND DEAD WHO STRUGGLED HERE
HAVE CONSECRATED IT FAR ABOVE

—Photo by Harold M. Lambert

Our February American Heroes
Washington and Lincoln.
To be worthy of them is a high task.

LUTHERAN MEN . . . FEBRUARY

Vol. XXVIII **Issue No. 2**

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Said Abraham Lincoln:

"A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a true people. Whoever rejects it does, of necessity, fly to anarchy or to despotism."

Said George Washington:

"It would be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being Who rules over the universe, Who presides in the councils of the nations, Whose Providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes; and may enable every instrument employed in the administration to execute with success the functions allotted to its charge."

—from his Inaugural Address

Valentine's Day

Hail, Bishop Valentine, whose day this is;
All the air is thy diocese,
And all the chirping choristers
And other birds are they parishioners.
This day more cheerfully than ever shine,
This day which might inflame thyself, old Valentine.

—John Donne, 1573-1631

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February 9th is the 37th anniversary of the Boy Scouts. Each Brotherhood should take advantage of the opportunity to secure new interest in scouting. The big problem is still the enlistment of men who have the ability and will take the time for work with boys.

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Little Chris (ending prayer): "And please, Lord, put the vitamins in pie and cake instead of in cod liver oil and spinach. Amen."

●

More men! If we have thought that returning chaplains would take up the slack in the pastoral ranks, we have been dreaming. At our seminary is it difficult to supply the needs of vacant congregations each Sunday. It will be at least three years before the greater part of the pre-ministerial students in college will be ready for seminary. There is no profession in which boys can be so certain they will be needed as in the ministry. The American Missions Board lists the man-power problem as even greater than finances and buildings. February is American Missions Month and a good time to acquaint the youth of the congregation with our program of expansion.

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Mother: Eat your spinach Johnny; it makes your teeth strong.

Johnny: Give mine to Grandma; she needs it worse than I do.—Biblical Recorder.

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Compulsory military service is a live issue. Those favoring it have hoped that opposition would quiet down so that some kind of a program could pass congress. Let your representatives in congress know where you stand. Church and educational leaders have almost unanimously opposed it.

The Editor's Personal Paragraphs

Duty

The longer on this earth we live
And weigh the various qualities of men,
The more we feel the high stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

—*James Russell Lowell*

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President Zeb Trexler announces the following important appointment:

"The death of Brother Harold D. Foster in October left a vacancy in the chairmanship of our Scout Committee. Though our loss is keenly felt, we are greatly pleased to announce the appointment of Dr. George A. Eichler of Northampton, Pennsylvania as his successor. Dr. Eichler seems eminently qualified to take over. He is an educator, superintendent of schools; he is past president of the Brotherhood of the Ministerium of Pennsylvania; he holds the Silver Beaver Award and has had twenty-five years in active scouting; and he is active in both civic and church affairs.

Dr. Eichler has been the editor of the Scout page in LUTHERAN MEN and will continue as such in connection with his new duties.

The Brotherhood is fortunate in securing the services of Dr. Eichler."

"I fell over fifty feet today."
"What! Aren't you hurt?"
"Of course not! I was getting off a crowded bus!"—Baptist Observer

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The World of Justus Falckner by Delber Wallace Clark, Muhlenberg Press 1946. This is the posthumous work of an Episcopal rector who was stationed at Athens, N. Y. and became interested in the early history of the church along the Hudson. Falckner was the first Lutheran ordained in America and spent his twenty-year ministry as pastor of the Dutch and German Lutherans in New York City, Albany and points between. Since my own ancestors on both sides were Palatines and settled in the valley about 1700 I was particularly interested in this study. Falckner had only one pastor to share responsibility for this vast parish, Kocherthal, with headquarters in West Camp. While Falckner was called to the New York City field he soon found that he would have to spread his efforts over the entire valley. He became a real circuit rider, mostly by boat rather than horseback. He had not only the wilderness to contend with, but also the untamed men of the wilderness. The author presents a very human picture of Falckner. He quotes extensively from his records. Families tracing back to this era will find special interests in names and dates, births and deaths. I was particularly interested in the episode of the tar industry, 1710-12. The first Travers (Traber) were among those who were induced to come to America to make tar. I had always heard that the lack of tar trees along the Hudson doomed the enterprise to failure. This author believes that it would have been a success if properly managed and if the world market for tar had not been disturbed. Ultimately, after some years of poverty, the prospective tar-makers turned to farming and created a prosperity that characterizes this beautiful valley to this day. It is good for us in these days of easy living to remember the pioneer pastors who shared the hardships of their people. We enter into the fruits of their labors. This book sells for $2.50.

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When the average husband looks around him and sees the kind of men most women marry, he can't help thinking that his wife has done mighty well!—Religious Telescope.

A Manual on Worship
by Paul Zeller Strodach (Muhlenberg Press 1946). In 1930 Dr. Strodach pioneered in this field with the first edition of his Manual. It was intended to make available and understandable to the average pastor the results of long historical research. In this it was entirely successful and may be credited with wide spread improvements in the use of the common service, and in church appointments. The church is now ready for this greatly enlarged manual. Comparing the two I can unreservedly advise those who have the first edition to give it away and get the new. There are many, many new illustrations, some new chapters, and the directions for use of the common service and the minor services are much more complete. The use of bold faced type is also a help. There should be a copy available for every lay person having anything to do with the preparation of the church for worship. This book would be a good basis for study for a church council or altar guild. Dr. Strodach rightly claims considerable progress toward better liturgical practice in the ULCA. He is responsible for much of this. We can expect that an authority in this field would be prejudiced in favor of historical and doctrinal arguments for the practices of the church. The burden of proof is on this side. The Manual presents the ideal. Pastors and councils will need to give them weight when practical questions as to procedure arise. Long time practices in any congregation, inherited types of church architecture, prejudices well seated in the thinking of the congregation—all must be considered before changes are understaken. Patient education is required. The use of individual communion cups is a good place to begin study and the suggestions offered could be introduced in most congregations without resolution. As to vestments, the argument for cassock and surplice appeals to me more than it did a few years ago. The white does relieve the general atmosphere of somberness suggested by the black robe. It is best to permit practice in this matter to freedom of choice. There is no good historical support for demanding uniformity even where several pastors are in the chancel at one service. I read the new edition through in two evenings with much appreciation to its author and to Muhlenberg Press. One important addition is a glossary. $4 for this volume is a good investment.

Officer to Private—Now tell me, what is your idea of strategy?

Private—It is when you don't let the enemy know that you are out of ammunition, but keep right on firing.
—Presbyterian Outlook

●

Pastor A. W. Malin
has written a new tract on the Lutheran Rural Church titled "To Have and to Hold." It can be secured from Lutheran Literary Board, Burlington, Iowa. Pastor Malin is chairman of the Rural Life Committee of the Wartburg Synod and is much in demand at conferences on the rural church. There is a difference of opinion among those specially interested in the rural problem. One group seems to think that there is no unique rural problem but that training for a consecrated and skilled ministry anywhere, is enough. The other group in which Pastor Malin is a leader, believes that rural work does require special training and talents. We are inclined to the latter opinion. Rural church work is a calling. Until it is so conceived, rural churches will merely be stepping stones to larger town and city parishes. The rural pastor must know the life of the people he is to serve and like it. He must be a leader in every movement to improve rural life and make it more attractive, particularly to the young people. The rural pastor can do most to rebuild the foundations for American strength, for America can never be stronger, morally or spiritually, than its country life.

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It is a great art to be superior to other people without letting them know it. *—Josh Billings*

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St. John's, Salisbury, Pa.
brothers may need a case of liniment, but they will have a new church basement to show for their lame muscles. Led by their pastor, Rev. George E. Bowersox, Jr., they have begun an excavation beneath their church. Says their pastor "Don't underestimate the power of a group of men who want to do church work." When that basement is finished, we will want to show Lutheran men a picture.

●

The man who is always arguing with his wife did not question her judgment when she married him.

300 Members by January 1st
That WAS the goal of the Lutheran Laymen's Movement. We put that in the past tense, though we do not have the score as we write. Knowing Clarence Stoughton, Tom Hickman, and others of their fellow leaders, we know a goal set is a goal that will be reached. Every Lutheran man who can afford $100 or more per year should get behind this great movement. It is the answer to the shame we must have as we see how little is given by our average Lutheran church members. The sects and isms outgive us ten to one. Read this from The Indianapolis News:

The American public's church donations in 1945 amounted to one-third of the nation's annual bill for tobacco, and one-eighth of its outlay for alcoholic beverages. Church contributions continue to trail somewhat behind movie and theater admissions.

Any notion that legacies and weekly collection-plate passing are operating to make American churches "rich" is dispelled by these comparisons. In 1929, religious donations reached an estimated $935,000,000, their largest prewar total, and amounted to 1.2 per cent of total consumer outlays for that year. And although last year contributions for church work scored a new high by passing the billion-dollar mark, this was a comparative loss, since the sum was less than one per cent of national consumer outlays.

Necessary family expenses aside, it appears that the American pocketbook is more responsive to the call of entertainment than the appeal of the pulpit.

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Conceit is God's gift to little men.
—Bruce Barton

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Texas Synod Brotherhood
again sends its printed year book to the editorial desk. Headed by President Conrad Broden, this Brotherhood is making a real record of achievement and is having an important part in the rapid growth of the ULCA in Texas.

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It does not seem possible that a bore actually hears all he says.

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"Contact"
is a publication by the inmates of Nebraska Penitentiary. The following quotation speaks for itself!

In "Contact", the publication of the inmates of Nebraska Penitentiary, is this observation:

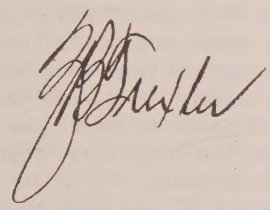
"Looking over the Prison World Magazine we note that $36,500,00 is being spent for new prisons and reformatories in Pennsylvania, California, New York, Ohio, and W. Virginia. Wonder how much they are spending on YOUTH."

Guest Contributions

Presidential Message . . .

Dear Brethren:

Let us reiterate the importance of beginning early in the year with the payment of dues. Too, let us re-emphasize the importance of adopting and activating the per-capita dues plan. We seek your whole hearted cooperation in effecting stronger organization and better financing. Organization and finances are correlative and fundamental. Unity of purpose begets strength.



A Romance of American Missions

By Rev. Paul A. Hoch

While at Seattle in December the editor asked President Sawyer, of the Pacific Synod to get the story of a typical mission for use in February LUTHERAN MEN. *American Missions is the emphasis for the month. Pastor Hoch is pastor of Messiah Mission, Bremerton, Washington. He suggests that "Anyone coming to our island retreat would appreciate our impulse to title this 'Ferry Tales from Kitsap County'."*

A parent is justly proud of his child in like manner as a missionary in my first field I'm happy to relate the beginnings of the church here at Bremerton, Wash.

But before proceeding with the discussions and solutions of our varied problems I would like to briefly picture the field here. I do not know how many pastors have had the experience of calling and not getting to see more than a peering eye and a shadowed nose visible through a cracked door. You must realize that Bremerton grew from a peaceful little town of 15,000 to a bustling war town of 90,000 in a few years. It was only natural that the women reacted this way in a community without street lights or police protection. It has been only a few months back that after service one of the women asked the others if a vacuum cleaning salesman had stopped at their house. One after another they said that they had not let him in—and this at a time when vacuum cleaners were at a premium. Suspicion was the keynote and it took many calls (in clerical dress) to dispel it.

As I called I became more and more convinced of the futility of a canvass in isolating non-churched areas. Perhaps you never thought of a port city as being isolated. To all practical purposes Bremerton is an island. You can go no where without taking a ferry. No matter in which direction you start out you come abruptly to the water's edge. But if Bremerton is isolation, Navy Yard City (where we are technically located) is isolation within isolation. Bremerton surrounds it, yet it is a country village. It is located at the crest of sweeping hills, which the older cars barely climb. Bus service is anything but good or frequent. The nearest Lutheran Chuch is two miles away. Attendance at this Bremerton church or at other denominational churches located nearer is next to impossible.

Mission work began in Navy Yard City, Bremerton, Washington, a year ago last July. The re-survey showed 80% of the 256 families on the original canvass list wanted to have the Lutheran Church in their neighborhood.

Lack of a place to worship kept all work at a standstill. There were two buildings large enough for Services. The one was the city school, the other a community hall. The Superintendent of the school said that we might use the building if we presented a statement of approval signed by every pastor in the Bremerton district. We considered this a flat refusal, for you know well enough that even among the brethren of our own communion, we could have hardly expected such a statement.

The community hall was refused at the last minute. Someone remembered that at some time past the building had been rented to a sectarian group which had caused quite a lot of bitter feeling in the neighborhood. However the board of trustees granted us an appeal at the next public meeting to be held one month later. After a lengthy discussion the group decided to return the responsibility to the trustees. Also present at the meeting was a local politician who had been called in to see that a local store would be refused a liquor license. He rose and eloquently told the group that it seemed quite unusual for them to call him in to oppose a tavern because it was detrimental to the community, and then at that very same meeting to oppose bringing a church into the community by not granting use of their hall.

We were granted the use of the building and our first service was held there October 7, 1945. We were able to worship there without much difficulty until we began our Sunday School classes. It was hard to keep the children clean—the floors could not properly be cleaned after the Saturday night rental (or should I say revel). Bottles were easily removed from the room but the odor of their contents lingered. It was difficult (and noisy to say the least) to hold four S. S. classes in one room. Nor was there any possibility of holding special meetings during the week —no one welcomed the storage of huge boxes of hymnals, paper, supplies in their small homes (although several were very generous and patient about it)—and besides the financial burden on our beginning congregation was greater than we could carry.

As I became better acquainted with the people I learned that they had for the most part been isolated from Church life here for five years. Many claimed Lutheran background because they were ashamed to admit that they had no Church background at all. We had expected a large group of these listed Lutherans to become

a working group within the church. They were all contacted at least four times before the first Service was possible. All had received mailed invitations to the service the week of the first service—yet 18 out of the 21 attending that first service were total strangers who learned of our activities through newspaper advertising.

When we organized in May with 54 charter members, 50 of them were not on the original canvass list. Where did they come from? Certainly not from other churches in town. Only one member in good standing in a local congregation joined our group. He was the man who originally wrote the Board of American Missions that a U. L. C. A. congregation should be established in the Bremerton area.

One might imagine that in an isolated and unchurched area members would join the church by the hundreds. Such is not the case. What seemed an advantage worked the other way: these people forgotten by their Church have also forgotten the Church. Then, there were economic factors that disturbed the picture and threw askew the thinking of many people. We began work in one kind of Bremerton, when all was hustle and bustle and work without seeming end. But the Chuch had barely had services when V-J Day was declared. Then we all lived in the shadows of uncertainty. The people worried and with just cause whether they would have work in this town so fully built around the Navy Yard. Within our own small group 19 of the 20 men have changed their occupation. Fifteen families in 30 considered the possibility of moving so seriously that they have had their homes for sale at one time or another.

With these factors at work, the pastor living in another town (Seattle), the rented hall becoming unsatisfactory, with economic conditions so completely questionable, it became necessary to move to Bremerton, to secure a house for worship services and meetings, rooms for Sunday School classes. So with purpose, desperation and $1,200 borrowed dollars, these problems were temporarily solved in the down payment on a house.

It did save the congregation at Navy Yard City. The move had a marked effect on the people, attendance increased, contacts widened, and by May 12, we organized with 54 charter members.

When the congregation uses the parsonage for services and meetings there is never a dull moment. Five movings are theoretically equal to a fire. We of the parsonage family have moved twice a week for almost a year—out on Saturday and in on Monday—a grand total of 102 times!

For some of the more inquisitive children nothing is sacred. On one occasion we washed over 40 glasses after the Service. Once between S.S. and Service two of the children took advantage of the rush during which chairs and tables are re-arranged for the Service, to choose two of the butcher knives from the kitchen drawer and have a duel.

Naturally all the living room and dining room furniture would be piled in the study. The davenport was the most inconvenient item to move. Every Saturday one of the men of the congregation would be asked to come to the parsonage and help carry (manoeuver, would be a better word since it had to be turned, opened, twisted and re-turned to get it through the doorway and around the desk) in to the study. It is this item above all others that caused the beginning of our present building. Bill who was usually unlucky enough to get the job kept saying that it was getting heavier each week. One Saturday night while still a little out of breath he said, "You know, Paul, what we need is a Church". We began talking over the possibilities of some type of temporary chapel. We had tried to purchase just about every housing unit and the like being closed in town, and had gotten nowhere. Then Bill wanted to know if we had ever tried to get some of the deserted baracks from a neighboring town—how one overlooks the obvious! They were located on the property of some new members of ours and we had passed them very often, even commenting on their abandoned state. She had just resold them, but several phone calls brought results and we were able to buy a 100 ft. barracks for $250.

For nearly five months, we have been building with lumber salvaged from that barracks. Our plans are turning into a fine building at a very low cost as follows:

Price of barracks	$250
Additional lumber and trim	75
Windows	30
Concrete floor and walks	145
Roofing	36
Siding	64
Insulating paper and nails	50
Firtex panels	180
Lighting fixtures (permanent)	83
	$913

Still undetermined: permanent doors and plumbing.

With the above materials, we now have a churchly structure (complete with tower and bell) consisting of auditorium 20 ft. by 40 ft.; a small but comfortable chancel; 4 S.S. rooms 10 by 10; a large vestibule. We can comfortably handle an attending membership of 88.

Perhaps we could have completed our building long ago, but we stubbornly refuse to buy anything unless we have the money to pay for our purchases. Neither have we gone begging in the community. When we finish, we hope to invite all to a church debt-free and that has been built by its people without annoying everyone. Never will we be compelled to go out and say "the church needs you". We want to be able to say honestly and sincerely "You need the church; the church can get along without you, but you cannot get along without the Church."

The plans of men will fall short. But, as our good friend Missionary Bieber always stressed, the Lord will provide—where men are eagerly working for the conservation of human lives for His kingdom. In mission work we see this daily.

I mentioned before that when it seemed that work here could not begin for lack of a place to worship, a local politician with more judgement than Christian love stepped out to aid our cause.

When we had been laughed out of nearly every real estate office in town, and advertisements for a house went unanswered, a woman came up after service and said that she thought we could buy the house next to her. It was more than the "just any house" we sought so desperately—it was a house beautifully adapted to church use, located close enough to be servicable, and at a cost not too much out of proportion with the amount of money we could borrow from friends and relatives.

Or again: from March until May we all made every effort to reach our required 50 charter members. One lead after another was run into nothing. A month before the meeting of synod we had 43 members and there we stayed in spite of all pastoral calls and efforts. There we still stood just a week before synod meeting, and not a single prospect in sight. Then one of the pastors in Seattle called long distance and said that 3 members from his congregation were moving to Bremerton—that

same afternoon we had 3 more charter members. The next day we received calls from members that several new families were moving in the neighborhood. The next day saw us busily planning organizational services, and thanking God for his provident care.

Such again was the case when we began to look for lots. The prices were out of all proportion with the value. One man had two corner lots for sale at $10,000; another a large but worthless house on several accessible lots for $7,000. All the members were alerted to look for possible building sites. Then one day the janitor of the local school called and said to go down town and see his friend. He owned 7 lots directly across from the school. We arranged to purchase them for $1200, our own terms for down payment, a six months option before final arrangements were to be made. Synod was able to give these lots to the congregation because men and women here are benevolent minded. They share their gifts to further the work of the church at large.

Such was the case with building material, or a building we could move to our lots. We suddenly were able to get a barrack if we could pay for it within a week. It came unexpectedly, for we had been turned down from all sources. The men and women of the congregation gathered together the needed $250 to pay for the building. Men and women who had just lost their jobs or were daily afraid that they would be the next ones to receive their pink dismissal slips.

For weeks we hunted for roofing to "rainproof" our building—as we were giving up hope, orders got crossed and enough roofing for two churches was actually delivered to our lots (we stopped the 3d order).

At a time when building contractors themselves said wallboard insulation was non-existant, we secured 112 sheets out of a needed 120 within 2 weeks.

When outlet boxes absolutely essential for our wiring couldn't be had —a member of ours had a brother in the hardware business in Port Angeles and the boxes are on their way here.

When front doors were priced at $28 each (way beyond our budget) a member came forward with a father-in-law manager of a door mfg. company, whom he is contacting.

When flooring was the problem 3 brothers in the community (non members) laid an expensive concrete floor and outside walks for the price of materials alone.

On the day appointed to haul the barrack, the truck we had counted on borrowing broke down. We had a good crowd of men and did not want to miss the opportunity. We looked all over the district for anything that would run, but could find nothing. We called a truck rental office, but their trucks were all out. Then we thought of the contractor who had done our bulldozing. He had a large logging truck that he probably would not be using on Saturday. As we came to his house one of the men in the car who handled heavy equipment for the government said that after seeing the truck he was sure that the owner would not let us use it. If he did rent it it would cost us well over $10 an hour. But when we stated our purpose we got the truck. It wasn't until later, that I learned he is a member of the Roman Catholic Church. He said that he had heard just a few days before what a pitifully small number of people attended Church in the Bremerton area, and he decided that he was going to help churches regardless of faith, in any way he could. When the best plans seem failing, God has a man ready to aid, often from the strangest quarters.

But even after all the lumber was hauled to the lots, we were running into many problems. We could all drive a few nails. We had a general idea of the structure we could most easily build. (We hoped to merely rebuild the barracks as was on our own land). But we lacked materials and knowledge for building even the foundation. Then it was that Ed came to our aid. We knew that he worked in the Navy Yard—everyone did. He was one of our charter members, well known in the community and well liked, but his interests were varied and his church attendance was irregular. Then we learned that Ed was a construction engineer. Hesitatingly we approached him for an evening's advice. We got instead an expert in construction, out working with us every night and all day Saturdays. In order that we could get our church usable by Christmas, he even took his vacation so that he could work full time at the church. The challenge kindled his enthusiasm—every piece of material was measured and counted, plans were changed to suit the materials we had—but above all he is the one who encouraged us to build something worthwhile instead of mere shelter. (I might add that he and his family are now among our most faithful attendants)

What started out to be merely a building thrown together in such a way as to be serviceable for a year or two has become an excellent little church of which the community is taking notice. We now have a building of unusually good construction. We have a full concrete floor on pier construction; good concrete walks leading from the parking space. There is an amplification system planned for our tower equal to that of the largest church in town, because we found a man and brought him into the church—he was the one who made and designed the first talkie movie projector used in a Bremerton theater.

We now have a community, once perhaps a little hostile, or reserved, or questioning now backing us wholeheartedly. On their own they have petitioned the county commissioner to fill a large hole on our property—this would require approximately 2,500 cu. yards of dirt, and had been quite a source of worry to us.

This same Community Club that a scant year ago wanted to refuse us use of their hall, has just made us a generous loan of pew-like benches, worth over $150 in lumber.

When we came to Bremerton we had nothing but shadowy fears. Now we have a community behind us. We have devoted members, we have property holdings, an excellent church, even though it has no doors and the outside is not sided, and some of the rooms unfinished.

It is so meaningful to the community only because the Gospel alone is central, and Christ alone offered as the solution to men's problems. We have had hard times, we shall have more hard times as we complete the work begun. But we are confident that with God's help we shall succeed and shall fulfill his purpose.

Perhaps you might think that with the needs so great here, with money often so scarce that our work is temporarily halted, that the outlook would narrow and the congregation become selfish and lose the view of its purpose. Still in proportion, our benevolent giving would shame many a stately congregation, and it is yet growing and shall continue to grow. The congregation beginning in Bremerton will be ever mindful of the purpose of its organization.

Jottings from A Journal

By Charles Masheck

Somewhere in Lewis Carroll's book "Alice In Wonderland" is a conversaton between Alice and the Queen. As Alice asks for a favor, the Queen says, "It's a good thing you didn't ask for jam. You see, here we have jam yesterday or jam to-morrow, but we can never have it today."

As we look over the habits and moods of our living it would seem that religion has become a jam-yesterday, jam-tomorow affair. Its reality in dealing with the present almost totally escapes us.

Either we quietly deposit our faith by the nearest tombstone labelled as one of the oddities of history suitable for "Believe It or Not" or we regard it with casual eyes as something worth looking into—tomorrow. The sad fact is that tomorrow never comes.

How easy it is to let the truths and doctrines of our faith roll glibly from our tongues. With it all we cultivate such an attitude of nonchalance, never remembering that nonchalance is most of all characteristic of a corpse.

We handle the essentials of our belief with the casual touch of a stenographer filing away a collection of affidavits. We become so automatic in the details of our religion that one would think we were an electric billboard or a mechanically operated philosopher. Just push the button!—and presto, your favorite expression appears. Everbody looks on it as profoundly true and of value throughout the long ages, but nobody dreams of trying it. Somehow we have forgotten why we are or Whose we are as we have worked to make our machines more human, and ourselves more machinelike.

A professor recently prophesied a sharp decline in the birth rate of the nation because most people prefer the luxury of motor cars to the responsiblity of children. Said he, "As the sales curve of automobiles goes up, the curve of birth goes down. It costs no more to rear a child than to maintain an automobile, but the preference of the American people is clear."

Is there not something radically wrong with a civilization that requires such a choice? Or is the mandate of Christ, "seek ye first the Kingdom of God . . . " strictly theoretical?

Anything worth learning takes time and effort. All the profound experiences of life come by a way of a cross, not by way of a teaspoon.

Education is essentially the exploration of the heart and mind of God by the heart, mind, and soul of man. All knowledge, all collections of facts and organized data, all thoughts, techniques, and theories we absorb or study are part of a giant tapestry depicting creation with the Almighty at the heart of it.

Education that forsakes the ultimate for the immediate, training that forgets God and remembers bread only, is suicidal.

The word "demonic" has gathered a great deal of meaning during the past years of war. One function of the demonic in the world is to create rebellion within the forces of good. It can come into a home and convert love into hate, harmony into discord. It can spike a movement for unity within the Church by irresponsible individualism.

It is always much easier to destroy than to create, to determine what is wrong rather than remedy what is wrong, to criticize than to construct. Socrates, who appointed himself as an intellectual gadfly over Greece, could ask more questions than he or anybody else could answer. Even a gadfly is a parasite if it is not positive.

No one has ever seriously doubted the necessity for One World, or a family of nations, nor has anyone ever successfully challenged the truth that all men are brothers. Yet how frequently the patterns by which we live are a self centered mosaic titled "Mind your own business, and I'll mind mine", and how often our demands on life ignore the needs and rights of other men and women.

A young boy of 12 had been attending the meetings of a lively boys' organization regularly, then suddenly dropped out of the group altogether.

When asked why he no longer attended, he answered, "Frankly, I was bored!"

What this twelve year old lad (who had certainly aged terribly in a few months) had never learned was to put himself aside long enough to pick an acquaintance with other boys. The group numbered about thirty five, and the variety of personalities provided an endless source of interest to anyone with eyes half open.

He didn't like the other boys because he didn't know them, and he was too interested in his own welfare to take time to know them. What a calamity the parents have dumped into this lad's future!

One Sunday School teacher was disturbed about a boy in her class. She said that he kept saying he didn't like God. "He liked his mother and dad. He liked his sister and even his pet scotty dog, but he didn't like God."

The reason was obvious. He didn't like God because he didn't know God, and there was and is a way for all men to know God—even through Jesus Christ who came to earth as God's only Son. The study of Jesus opened a whole stream of light on the boy's understanding of the Father in heaven, and God became a lovable reality, too.

A teacher in High School Latin insisted that we memorize several lines from Virgil's "Aenead", and one of the lines was "sic haec olim meminisse iuvabit" . . . "sometimes it will be good for you to remember these things."

To most of us it didn't make sense until one of the members of the class experienced its value. His interest in Church was small. He attended catechism and Church irregularly, was half interested as the pastor taught us to pray and the need of prayer. The war came, and he ended up as a soldier in Italy under General Mark Clark. On one occasion just before a battle the group of men under him asked him to act as chaplain and hold services. He could not refuse them, and through the service struggled to remember the words of the pastor in catechism about prayer, the spirit and the how of it, as he sought to express the fright and the yearning of his soul and the souls of the men he led in prayer. Then it was that prayer a vivid experience.

"Sometimes, it will be well for you to remember these things."

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The Gospel of St. John is the one book of the Bible most often translated, and the 16th verse of the third chapter has possibly been translated more often than any single verse in the Bible. It reads: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Only a Man!

A Pen-portrait of George Washington

By Rev. Clarence W. Hall

This article is taken from "The Link" official monthly of The Services Men's Christian League. Permission was secured from the editor, Chaplain Delmar Dyerson, one of our United Lutheran Church chaplains of whom we are justly proud.

A little boy, on being held up for a look at President Washington, exclaimed, with all the mingled relief and disappointment of a youngster who has primed to expect deity and saw only human clay: "Why, he's only a man!"

Hearing this, the Father of His Country smiled, "Yes, son, that is all."

Washington is perhaps the least understood of all our national heroes. The fact that he was a man—nothing more, but all of that—has been somewhat clouded by his many biographers, whose endeavor it was to make him saintly and infallible; and, second, the more modern writers, who would leave us with the impression that he was hardly more than a lucky rascal to whom Dame Fortune took a fancy.

The first class creates for us the impression of a great figure, sitting in dusky isolation, like a heroic statue on an empty plain. To reach him we must travel a road that has been worn deep by innumerable worshipers, a road pretty much clutttered by fancy and pure fiction. And as we travel we are urged to go on tiptoe, uttering only sibilant whispers of awe.

Then there is the other road, a more recent one—and a somewhat noisier route—peopled by clever men who hail the travelers on the other road and laugh at their gullibility.

Neither of these routes lead us to the real Washington. Far better that we, like the youngster in the first paragraph, come face to face with him as he is, admitting his shortcomings but also recognizing his greatness. Thus we, too, shall be led to exclaim: "Why he's a man!"

More than any other one thing, the life of Washington represents that great American possibility: the triumph of the ordinary man. He came from an ordinary family. He was of only ordinary ability. He possessed only a modicum of opportunity. Virtues he had, but they were such as may be cultivated by almost any ordinary man. But because he took ordinary things and created success from them, he is worthy of a distinguished place in the archives of the great men the world has known.

His No. 1 Trait

Perhaps George Washington's number one trait was *fortitude*. He got the rudiments of this quality from his father. There is a story to the effect that when George was about ten, as he was leading a group of boys in a snow battle, the leader of opposition, Bill Bustle by name and a bully by nature, let fly at him with a snowball in which had been packed a stone. The loaded snowball arrived with impressive force. George had to stay home several days while his indignant mother poulticed her hopeful's black eye. When she urged the lad's father to go to the school and wreak vengeance on that bad Bustle boy, the father shook his head: "No, it's a boy's quarrel," he said. "George must learn how to fight his own battles."

By means of such commendable training, fortitude became the keynote of Washington's character. Indeed, this quality of fortitude—of "having done all, to stand"—was manifest not only in his many successful battles which were won by that quality and it alone, but also was seen in the way he met the more insidious attacks from his own countrymen. Many were the insinuations and charges that were made against him in the hectic years of the American Revolution.

Among his countrymen he was then by no means the national hero that posterity later made him. His ears heard no sweet sentiments such as "first in the hearts of his countrymen." In fact, there were many who craved to nominate him for oblivion. But through all the criticism, most of it unjust, he maintained a dignified bearing. And it is a striking illustraton of his generosity that he never allowed the memory of these plots against himself to interfere with his relations to the plotters in later years. When he became President he even appointed some of them to important offices.

Sportsmanship Another Quality

There was another quality of his character—*sportsmanship*. After the surrender of Cornwallis in October, 1781, Washington announced to his troops: "Let no sense of satisfaction for the triumphs you have gained induce you to insult your fallen enemy. Let no shouting, no clamorous huzzahing increase their mortification." George Washington, prompted by a sportsman's character, practiced the Golden Rule in the eighteenth century.

Not only did he refuse to humiliate Cornwallis by requiring him to surrender his sword, but he gave a dinner in honor of his British prisoner. A toast was required, and, in courtesy to his guest, this toast had to be proposed to "The king of England." This Washington did with becoming gravity—but in an undertone he added a sentiment of his own, "*May he stay there!*" But he said it with a mischievous expression that even Cornwallis laughed, and became his captor's friend for life.

But He Was a Man!

A gentleman at headquarters relates an example of the unfailing courage and good humor Washington manifested:

"One day a fine sporting dog, evidently lost, came to beg some food at headquarters On it collar were the words 'General Howe' It was the British commander's dog! It was sent back under a flag of truce, with the following note:

" 'General Washington to General Howe — General Washington does himself the pleasure to return him a dog, which accidentally fell into his hands, and by the inscription on the collar, appears to belong to General Howe'

"General Howe replied by a warm letter of thanks for this act of courtesy on the part of his enemy, our general."

In Washington's farewell address, which represented his most mature opinions, he said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion?"

There is abundant evidence to support the contention that Washington prayed and often Canon Sutherland pictures him at Valley Forge, as assailed not only by the enemy and the severe winter, but by the treachery of jealous countrymen, he kneels in prayer:

A show to the disdainful heaven-blinded foe,
Unlauded, unsupported, disobeyed,
Thwarted, maligned, conspired against, betrayed,

Yet nothing could unheart him
Would'st thou know
His secret? There in that thicket on the snow
Washington knelt before his God and prayed!

On his death-bed Washington turned to the doctor and between many gasps said: "Doctor, I die hard—but I am not—afraid to go." The man whose character had conquered life was convinced that he should also be victorious when he passed into the "valley of the shadow of death."

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From Japan

Zama, Honshu, Japan
25 November 1946

Dear Editor,—

Here is a little essay in a couple of hundred words on an experience of mine, which I used in an address on Japan. Thought you might use it in LUTHERAN MEN.

You might like the title "Lift Up Mine Eyes", or something that you might think of better. If so go ahead and use it.

I have met twice with the Lutheran pastors of Tokyo area. They are getting along better regarding food, and we are hoping to get a package once per month for each through the women of the church. This project is underway now.

These men have few books, some lost them all, and have no money to buy even the poorest kind. Second-hand books are worth ten times what they were in normal times. At the suggestion of K. Hirai, General Secretary of Japan Bible Society I seek to interest American Lutherans in books for our pastors.

I have written Dr. Ruff if it would be possible for the Publication House to make a gift of the new work on Luther "Road to Reformation" to each of the 35 men, or even 10 or 5 copies, so that these men may read. They may be generous and they may do nothing. Some pastors lost their whole libraries in the fires.

After this initial gift I am wondering if the men of the Brotherhood would be interested in this fine project from men to men. My duties in the Army are such that I can only present the need. If it appeals to you you might give it some publicity. It would be best to get money for new books from our Publication House. They can be sent direct to me and I will deliver them.

Sayonara,

T. Benton Peery

We shall hope to have some more of your interesting letters and stories. Lutheran men are proud to have you as their repesentative in Japan during these crucial days. The brief article by Chaplain Peery follows. —Ed.

One Sunday Morning

It was on the last day of March 1946, in Nagaski, the city of my birth.

After worshiping at early service with the Tenth Marines, a doctor friend and I went to the site of the Atomic Bomb. All about us was destruction too awesome to contemplate. The great cathedral of Urakami on the hillside smashed to bits. Factories crushed, homes consumed, trees bared and all vegetation seared. The medical college and hospital walls standing as a reminder of the thousand patients, nurses, and doctors who were obliterated. What a sight!

Leaving this ugliness we drove away from the city toward the end of the peninsula jutting out into the sea. It was a warm Spring day with the cherry blossoms in flower, and the natives were outside to enjoy the sight. After 45 minutes of climbing up a long winding road we reached the summit of the highest hill.

A tower on the top gave us a marvelous view of green islands, the blue of sky above and the deeper blue of the sea beneath. In the foreground a green hill hid from sight the destruction we had left. This view is one of the most beautiful scenes in all the world.

I thought how the contrast is a parable of the works of God and man. The one shows the brutality of war, with its misery, suffering and destruction; the other the peace, quietitude and glory of God.

"I will lift up mine eyes—from whence cometh my help." The view from the hills brought the inspiration of God and His handiwork. He alone brings strength and peace.

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Another ACTIVE Brotherhood

By Richard Sutcliffe

Dick is a newspaper man and has promised us some more good stories. He is the product of a Lutheran parsonage and his talents are always dedicated to the interests of his church.

Increased attendance at Sunday School and Church, additional interest in the congregational Brotherhood and uncovering of potential new or re-activated members of the church are a few of the results of a concentrated and consecrated "visitation" currently being conducted by the Brotherhood of the Virginia Heights Lutheran church, Roanoke.

From the pastor, the Rev. Frank K. Efird, a list of 50 names of inactive or possible new-members was obtained and "parceled" out among 13 two-man teams from the Brotherhood. Suggestions were made that the teams visit "whenever it suited the individual team members "best" and that no attempt to high-pressure the potential church members or rush through the list in order to meet an imaginary deadline be made.

First reports indicated overwhelming success on the part of a majority of the teams. One group had contacted each of the seven names on its list and was anxious "for more." As each team reported before the entire Brotherhood, it became evident that results included added interest in all church doings by the persons contacted, plus a better understanding on the part of the team members just what this "personal evangelism" idea was all about.

All agreed that credit could not be directed at any one individual, but leaders responsible for a major portion of the impetus included President Frank Brennan, Bill Keehne, Tom Fore and the Pastor. Incoming officers have been directed to continue the work of the visitation committee, securing additional names and assigning to the various teams.

Human interest sidelights coming out of the team reports included: one pair, attempting to see two "contacts" in one evening, spent three hours "having the time of our lives" with the first family called on, were equally surprised and pleased the second night at the second family's home, and had been trying hard to see the third name on the list, but had failed five or six times to find them home!

A few reported cases of indifference, but on the whole, the men have become infused with a new vision of the Life of the Church. Personal Evangelism? They're for it one hundred per cent!

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GIVE ME a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With grace to keep it at its best.

GIVE ME a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

GIVE ME a mind that is not bored,
That does not whimper or sigh.
Don't let me worry over much
About that fussy thing called I.

GIVE ME a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness from life,
And pass it on to other folk.
—Engraved in an old cathedral at Chester.

Letterally Yours

Bible Lexicography

By Roger G. Imhoff

CHURCH . . .
is built on a Rock,
is added to daily by the Lord,
has been persecuted against,
is edified by those who phophesy,
is subject to Christ,
Christ gave himself for it
glorifies Christ throughout all ages.

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A Local, Come to Life

October 29, 1946

Dear Editor,—

Mr. Samuel F. Rarig, the vice president of our Brotherhood has informed me that you would be interested in an account of our Brotherhood activities for the next issue of LUTHERAN MEN.

I know that your work has profited the entire Lutheran Church. May God bless you richly as you continue to work for His Kingdom.

Fraternally yours,
Carl W. Weber

Dr. Weber has a thoroughly organized congregation and of course, a live Brotherhood. With the service men back, it will become increasingly a factor in congregational life. —Ed.

Brotherhood Reorganized

The Brotherhood of St. John's Evangelical Lutheran Church, Catawissa, Pa., was reorganized this fall after five years of inactivity. Three meetings have been held to date. The officers, Alfred Miller, president; Samuel F. Rarig, vice president; Harry Hower, secretary; and Walter Tilley, treasurer, have planned a varied schedule of programs featuring outside speakers aided by our local men. Each topic is in the form of a panel discussion. A social time follows each meeting.

Music has been under the direction of Robert Kistler. At his suggestion, the pastor, the Rev. Carl W. Weber, has organized a men's chorus. The chorus, under the baton of Rev. Weber, has provided the music for three services and is working on music for the Christmas season. Several outside appearances have been scheduled for the chorus.

The chorus had its debut at the Brotherhood Sunday services. In addition to the music, the men presented the theme: "Rebuilding For Christ", with authorities on Evangelism, Boy's Work, Christian Stewardship, and Lutheran Unity, presenting these phases of our rebuilding. The evening service featured a report of the highlights of the brotherhood convention, by the brotherhood's local delegate, Samuel F. Rarig.

The conclusion of the October meeting was that family life must be strengthened in order to overcome the rapidly increasing crime wave in America. Acting on this conclusion, the men decided to spend more time with the family, and at the next meeting to hold family night with Chaplain Thomas B. Richards, of the Lewisburg Penitentiary as guest speaker.

This meeting, held November 18th, proved to be educational, interesting and inspiring. All went home with a greate determination to make their families a stronger unit, and thus help overcome delinquency.

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Brotherhood Convention Great Success

All who were privileged to attend the North Carolina State Brotherhood Convention in Gastonia on the 19th have nothing but praise to offer. The day sessions were exceedingly well attended and all praise is due President Luther Bolick for the wonderful handling of the sessions.

The morning devotions were conducted by the host pastor, Rev. George W. Lingle.

The theme for the convention was "Building With Christ." The first address, "Building With Christ Through Evangelism," was by Dr. Royal E. Lesher, Director of Evangelism of the U. L. C. A. Dr. Lesher said we have a repairing, construction, and remodeling job to do. He called upon the men of the Brotherhood to get other men into the Church. Said he, "The United Lutheran Church is at the point where it must stop talking and start acting evangelism," in order to call more people to Christ, "It is not only the pastor's job to be the evangelist," he declared, "but it is the duty of every professed Christian."

The elective officers were re-elected.

Rev. A. E. Iverson, Director of Protestant Relations, Boy Scouts of America ,spoke on "Building With Christ Through Boys' Work." "Scouting will be willing to lose its identity as such," he asserted, "if it is taken over by the Church." He described Scouting as "filling beautifully in the program of the Brotherhood and Church" and then outlined the "Pro Deo et Patria" award plan.

The president's luncheon was held at the Armington Hotel.

The first address of the afternoon was by the Rev. Herman M. Cauble of St. John's Church, near Concord, on "Building With Christ Through Stewardship."

Rev. Cauble issued a call for consecrated stewardship and related the advantages accruing to the individual from its practice. He cited the present-day needs and told of the tremendous growth during the past few years.

The concluding address of the afternoon on the topic, "Christendom at the Crossroads," was given by Mr. Richard Brown of St. Luke's, Charlotte.

"Because of the atomic bomb," said Mr. Brown, "we were assured of winning the war, and because of it, we dare not lose the peace. It is dangerous to place reliance for world peace solely on the United Nations," he declared, saying that "the hope of the world lies in evangelism."

The president's trophy was again taken by the Western District.

The fellowship banquet at the Armory was a fitting climax to the convention. Dr. P. D. Brown of Salisbury introduced the speaker, Dr. Rees Edgar Tulloss, president of Wittenburg College, President of National Lutheran Council and member of Executive Board U. L. C. A., who spoke on "Building with Christ Through World Missions."

"The only hope of stemming the tide of communism lies in a revivified Christian church," said Dr. Tulloss. There is not a spot on the face of the earth today that is not living in a critical time. The world is in a state of confusion, it is distraught, turned upside down and scared too.

"The essential thing," the dynamic speaker asserted, "is that it is still a selfish and sinful world. What kind of a world does Jesus want?" he asked. "He wants a holy, happy, hopeful and believing world—and that is the only basis on which a better world can be built."

"If we want to live ourselves," Dr. Tulloss concluded, "we will have to teach the world's 500 million people who do not know Christ how to live."

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More Southern News!

508 South St.
Dec. 19, 1946

Dear Editor,—

I am enclosing copy of a writeup from our local paper giving a report of our first meeting of our local Brotherhood under the leadership of our new officers. If you please we would appreciate your running it in LUTHERAN MEN. It seems to me that we do not have enough news from the South however, I am sure that it is our fault in the fact that we do not send you news items concerning the activities of our Brotherhood work.

With best wishes for a Merry Christmas and a Happy and Prosperous New Year, I am,

Sincerely yours,
E. A. Bolick

News is more than welcome, Brother Bolick. Thank you for the following. —*Ed.*

Gastonia Brotherhood Installation

The Brotherhood of Holy Trinity Lutheran Church held a dinner meeting and officers for the coming year of 1947 were installed by Pastor Lingle: Harold E. Shelby, president; Hunter Rudisill, vice president; J. R. Beam, secretary, and Louie Lineberger, treasurer.

The program was principally a musical program of Christmas carols. Hunter Rudisill and his two sons, Dick and David, sang "We Three Kings"; Leon Gaines sang a solo, "White Christmas," followed by a quartet composed of Frank Suggs, N. M. Shealy, Dr. Dan Froneberger, and Francis Schrum, which sang "Silent Night." Miss Alice Suggs was pianist.

Following this musical program Hunter Rudisill gave a short talk on the objectives of the Brotherhood. Mr. Rudisill stated that the winning of the unsaved for Christ and bringing back lapsed members will confront the Brotherhood with a great challenge during the year.

President Shelby also outlined some tasks for the Brotherhood during next year and outlined specific objectives.

There were 60 members present for this meeting. Holy Trinity Brotherhood meets regularly on each third Monday at 7 p.m. for a dinner meeting.

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Five-hundred Brothers

December 6th, 1946

Dear Editor,—

Under separate cover I am forwarding to you a picture of the meeting of the Brotherhood, The Southern Conference of the California Synod, meeting held on November 18th, 1946 at the Los Angeles Breakfast Club. This was the largest gathering of the ULC men that we have ever had in any Brotherhood endeavor that I am aware of.

There were nearly 500 men from the different Brotherhoods of Southern Conference at this meeting at which Dr. Charles B. Foelsch, President of the Chicago Theological Lutheran Seminary was the chief speaker and he spoke on the subject of Christian Stewardship. This meeting closed the first year as a Conference Brotherhood. Dr. H. Fiske, the President of the Brotherhood of the First Lutheran Church of Glendale called a meeting of the churches of Southern Conference about a year ago and was instrumental in forming this now growing working arm of the church. In this group there were represented 24 Congregations out of a possible 26 many of them coming from a distance of 150 miles for this meeting.

The present officers are, F. J. Bowman, President, First Lutheran Church of Glendale, Mr. Ed. Martin, Secretary, Altadena Lutheran Church, Altadena, California and Howard A. Weisman, Treasurer, First English Lutheran Church of Los Angeles.

Trusting this report is of some interest, I remain

Cordially yours,
Southern Conference Brotherhood
F. J. Bowman, President

Thank you, President Bowman. What a future Lutheranism has in California with a body of men like that to back it. What a present, too! —*Ed.*

Heibey W. Ungerer Dies Suddenly Following Operation

Word has been received as this issue is ready for the press that Brother Heiby W. Ungerer, Rochester, N. Y., a former member of the U.L.C.A. Brotherhood Executive Committee, died suddenly at the Genesee Hospital, Rochester, N. Y., on January 23rd, 1947.

Brother Ungerer entered the hospital for a routine physical checkup prior to leaving for his winter home in West Palm Beach, Florida. An immediate operation was advised, and this was performed on Wednesday, January 22nd. His death Thursday noon, January 23rd, was altogether unexpected.

The funeral was held on Saturday afternoon, January 25th, from the Lutheran Church of the Reformation, Rochester, N. Y., with his pastor, Dr. Alfred L. Beck, and Dr. Frederick C. Knubel, President of the United Lutheran Synod of New York, conducting the service. Dr. Franklin Vlark Fry, President of the U.L.C.A., was also in attendance.

A complete account of Brother Ungerer's fruitful life and service to the Lutheran Church and the Brotherhood will appear in the march issue of LUTHERAN MEN.

The officers of the U.L.C.A. Brotherhood join the staff at Headquarters in extending our Christian sympathy to Mrs. Ungerer in her time of

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A Presidential Mixup

St. John's English Lutheran Church
Mani St. and Linclon Ave.
Oskosh, Wisconsin

Dear Editor,—

Why doesn't the editor of LUTHERAN MEN keep abreast of the times? (A picture of Mr. W. Don Morton, former president of the Synod of the N. E. Brotherhood was enclosed for December LUTHERAN MEN. There Mr. Morton was designated as "President of the Synod of the N. W.") Mr. B. A. Mosling of Oskosh, Wis. is the president of the Brotherhood of the Synod of the N. W. and was at the time of the convention. Dr. R. H. Gerberding, by the way, is the president of the Synod.

Why no news in LUTHERAN MEN from the Northwest Synod?

Sincerely, Edward R. Wicklund

Southern California Brotherhood

Read President Bowman's letter on this page.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Your Brotherhood Is What You Make It!

A successful Brotherhood does not come by itself. Careful planning and personal work will insure a fruitful Brotherhood year.

These lines are written on January First when our thoughts are centered upon our resolutions for the New Year. Too frequently, we think of New Year's resolutions as good intentions that can not be realized.

This New Year with its unprecedented opportunity for men's work, challenges every congregational brotherhood president to review his past accomplishments and in co-operation with his fellow officers to project a forward looking program for 1947. This program should be resolutely carried through regardless of the obstacles that may be encountered.

The annual **Brotherhood Loyalty Months** — (January and February) are especially designated for the congregational brotherhoods to strengthen their local organizations. Here are a few suggestions to help you plan for a bigger and better brotherhood in 1947: (1) Give more attention to arranging an interesting and profitable program for your monthly meeting; (2) Better prepared Topic discussions—limited to 30 minutes: (3) More intensive effort through personal contacts to increase the attendance at your meetings: (4) Punctuality in opening and closing your meetings at the appointed time; (5) Appoint competent and dependable men on your various committees, and as Monthly Topic Leaders; (6) Select a reasonable service project for your congregation in consultation with your Pastor and Church Council, and then be sure to complete what you have undertaken; (7) Keep your meetings on a high spiritual plane but do not overlook the social values derived from a good fellowship hour; (8) Remit your 1947 per-capita U. L. C. A. and Synodical dues promptly to insure individual indentification cards for all of your members at the start of the new year.

Always remember that your brotherhood will never be any better than the planning you have given it. Let us highly resolve that 1947 will be remembered as a fruitful year in our brotherhood history.

What Is Your Rating?

A suggested plan of progress for rating the efficiency of congregational Brotherhoods.

The following goals based on the "Six Objectives" are suggested for congregational Brotherhoods who wish to promote the whole program of the U. L. C. A. Brotherhood. Continuing the thought of the preceding paragraphs, we again remind you that a "100%" brotherhood next December will be realized by careful planning now, and persistent effort in the months ahead.

You may wish to preserve this plan of progress. It will serve as a guide in preparing the annual report of your organization's activities during the year.

Please understand, that while these goals are suitable for the majority of our brotherhoods, they may be enlarged or reduced as your local circumstances dictate.

A. **Win the Unsaved for Christ** 15%
   1—Has your brotherhood a definite part to play in your church's program of evangelism?
   2—How many members were brought into your congregation by the brotherhood during the past year?

B. **Bring Back the Lapsed Member** 10%
   1—Has your brotherhood a real concern for the lapsed members?
   2—What do you do in this connection?

C. **Increase the Attendance of the Men at the Church Services** ... 10%
   1—What percentage of your brotherhood membership is regular in attendance at the worship services?
   2—What is being done to improve regularity?

D. **Develop the Church Life of Your Boys** 10%
   1—Has your brotherhood sponsored a Father and Son banquet during the last year?
   2—Does your brotherhood sponsor a Boy Scout Troop?
   3—Are the members of your brotherhood serving on the Troop Committee?
   4—Does your brotherhood sponsor an annual Boy Scout Sunday church service during the month of February?
   5—Is the "Big Brother" idea used by your brotherhood?

E. **Practice and Promote Christian Citizenship** 15%
   1—What project has your brotherhood sponsored in the promotion of community improvements?
   2—What has your brotherhood done for the boys from your church in the military service?
   3—What is your brotherhood doing for your returning service men?

F. **Meet the Obligations of the Whole Church** 40%
   1—Has there been definite co-operation of your brotherhood in raising and paying the benevolence apportionment of your congregation in full?
   2—What benevolent project did your brotherhood have outside your church?
   3—Does your brotherhood have an active part in raising your congregational Lutheran World Action quota?
   4—What percentage of your members are subscribers to (a) LUTHERAN MEN (b) "The Lutheran"?
   5—Does your brotherhood sponsor an annual Brotherhood Sunday church service during the month of October?
   6—Has annual payment of your 1947 brotherhood dues been made in accordance with the joint dues plan?

7—What brotherhood or other church institutions has your brotherhood visited during the year?
   (a) What other brotherhood visited you?
   (b) What new brotherhoods have you helped to organize?

8—Did your brotherhood place in the hands of its members a plan of systematic daily Bible reading, and make monthly reference to its importance?

9—Have the Sick and Absentees of your brotherhood been visited or otherwise contacted?

10—How many regular monthly meetings have you held during the past year?
   (a) Does your regular monthly meeting consist of Devotional Period, Topic Dicussion, Business Session and Social Hour?
   (b) Do you use the topic as provided by LUTHERAN MEN for your monthly meetings?

11—Will you have at least three delegates registered and attending the annual convention of your Synodical brotherhood?

1947 MEMBERSHIP CARDS

Did you receive your 1947 card? If not, ask your Brotherhood Secretary why you have not received it.

The past month has found Brotherhood Headquarters a bee-hive of activity with the requests for 1947 membership cards exceeding all previous records.

These individual cards are printed in colors and will fit a standard card case. The "Six Objectives" are listed on the reverse side of the cards which are supplied free of charge in sufficient quantities for distribution to *every* member of your congregational brotherhood.

Many favorable comments have been received and we believe you will also be proud to carry this attractive card bearing the signature of your brotherhood secretary, indicating you are an active member of a Lutheran men's organization affiliated with the U. L. C. A. Brotherhood.

May we suggest that your Brotherhood act promptly to secure your quota of 1947 Membership cards by remitting your 1947 annual U. L. C. A. per-capita dues without delay. Your cards will be mailed on the same day that your remittance is received.

Ash Wednesday — February 19

The Lenten Season affords a unique oportunity for our brotherhoods to put forth a special effort to promote the spiritual objectives of our organization. It is needless to state that every pastor will be eager to utilize the brotherhood as well as the other societies of the church in deepening the prayer-life, and the fostering of Christian stewardship and evangelism among its members.

The chief task of the Brotherhood is the carrying out of its first three objectives (1) Win the unsaved for Christ; (2) Bring back the lapsed member; (3) Increase the attendance of men at the church service. These objectives emphasizing personal christian service provide the motive for the pre-Lenten visitation in hundreds of congregations. These visitations are conducted by the local brotherhood and personal calls are made at the homes of the inactive and lapsed members. The unchurched and new families in the neighborhood are also invited to attend the Lenten services and to unite with the congregation at the Easter services. One brotherhood reported twelve adult accessions as the result of last year's visitation.

Why not discover for yourself what a real thrill comes from a few hours spent in visiting your congregation and community to bring those on the outside into a vital relationship with our Lord Jesus Christ.

●

The new topics system, in which the Augustana, American Lutheran, Evangelical Lutheran and ULCA are cooperating, is now on trial in our Brotherhoods. Rev. Arthur H. Getz, chairman of the joint committee of editors, is eager for reactions. Please write your criticisms and suggestions to him at 1227 Spruce St., Philadelphia 7, Pa. There is no question as to the power of this joint project in the field of Lutheran unity. Secretary Getz wants to know whether our Brotherhoods find the new topics workable.

●

$125,000 was granted to the American Bible Society for the printing of 1,000,000 Bibles in Germany by the American Section of the Lutheran World Convention. Not long ago a first $100,000 had been granted and with appropriations still to come the total will be $280,000. It has taken the Lutheran Church a long time to discover the American Bible Society and really put power behind its work. We are now seeing the ABS as directly in the line of our Lutheran program for world evangelization. It is no longer a "step-child" of American Lutheranism.

St. Mark's, China Grove, N. C.
Future Leadership in Scout Training.

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

The Lutheran Committee On Scouting

met in Chicago on January 3, 1947. Meeting at the same time was the Governing Board of the American Federation of Lutheran Brotherhoods under whose direction the Scouting Committee works. The following men attended the meeting of the Lutheran Committee on Scouting:

From the Augustana Synod:
Rev. C. Oscar Lenardson, Rock Island, Illinois
Mr. Paul F. Mogee, Chicago, Ill.
Rev. Frans. A. Victorson, Des Moines, Iowa

From the Evangelical Lutheran Church:
Mr. Arthur Helland, Minneapolis, Minnesota
Rev. A. E. Iverson, Minneapolis, Minnesota
Rev. C. A. Johnson, Minneapolis, Minnesota
Mr. Edward Swensen, Chicago, Ill.

From the Lutheran Free Church:
Rev. H. A. Johnson, Minneapolis, Minnesota

From the Missouri Synod:
Rev. Clarence Peters, St. Louis, Missouri
Mr. W. F. Weiherman, Chicago, Illinois

From the Suomi Synod:
Dr. John Warglein, Minneapolis, Minnesota

From the United Evangelical Lutheran Church:
Dr. R. O. Skar, Cedar Falls, Iowa

From the United Lutheran Church:
Dr. G. A. Eichler, Northampton, Pennsylvania

From the American Federation of Lutheran Brotherhoods:
Mr. Oscar E. Westberg, Williston, North Dakota
Mr. V. E. Johnson, Wahoo, Nebraska

National Lutheran Scout Director:
Mr. S. H. Holstad, Minneapolis, Minnesota

These names and affiliations are given to show the unanimity with which Lutherans in America sponsor the Scouting Program. No other committee includes in its membership representatives from so many general Lutheran bodies as does the Lutheran Committee on Scouting.

During 1946 the Committee sponsored the following Scout Conferences under the direction of its Chairman, the Rev. A. E. Iverson, now Director of Protestant Relationships of The Boy Scouts of America:

Date	Location	Attendance
Feb. 7	St. Paul's Lutheran Church, Allentown, Pa.	100
Feb. 8	Christ Lutheran Church, Baltimore, Md.	200
Feb. 11	Alsace Lutheran Church, Reading, Pa.	75
Feb. 12	St. Luke's Lutheran Church, Pittsburgh, Pa.	225
Mar. 7	Albany Hotel, Denver, Col.	21
Apr. 2	St. John's Lutheran Church, Rock Island, Ill.	100
May 6	Our Savior's Lutheran Church, Los Angeles, Calif.	50
May 24	Grace Lutheran Church, Louisville, Ky.	50
Aug. 1	Bethel Lutheran Church, North Sacramento, Calif.	50

These meetings were of great value in acquainting our Brotherhoods with Scouting in the Church. Great interest centered around the Pro Deo et Patria Award. More meetings of the same nature are scheduled to be held in 1947 in different parts of the country.

Report of the National Lutheran Scout Director:

In addition to the reports of officers and committee chairmen, I submit a brief summary of some of the most important events in the history of our Committee since we met in Milwaukee on the 29th day of December, 1945.

At the February meeting of the Directors of Lutheran Brotherhood of Minneapolis, $2000.00 was appropriated from the Benevolence Fund of that organization for the work of our committee..

From February to August a series of nine inter-synodical Scout conferences were held in as many cities at a cost to the committee of $1067.73, less $50.00 paid by the Baltimore Area Council. More of such important meetings would have been held if the necessary funds could have been provided.

Applications have been received from 1,019 Lutheran Scouts for the *Pro Deo et Patria Award.* Of this number 142 have completed all of the requirements and have been granted their citations and medals.

FROM THE REPORT OF THE COMMITTEE ON AWARDS:

A total of 1,019 *Pro Deo et Patria* applications have been received from September 18, 1944, to December 31, 1946, classified as follows:

American Lutheran Church	69
Evangelical Lutheran Church	354
Augustana Synod	65
Lutheran Free Church	17
United Danish	4
Missouri Synod	56
United Lutheran Church	454
Total	1019

Special Projects

As reported in THE BOND (December, 1946): "Judging from the number and variety of such projects reported to date, there are many undiscovered and undeveloped talents among our Lutheran Scouts. A few of the projects approved to date are:

Essays and papers on a variety of subjects such a, "Life of Paul," "Birth of Protestantism," "The Reformation," "Life of Luther," "Why Luther Wrote the Small Catechism," "Lutheran Confirmation," "History of a Wisconsin Congregation Founded by German Lutherans from Russia," "Why My Church is Called Lutheran."

Some of the boys have completed building projects such as: miniature church, miniature altar, trypitch, tract rack, bookcases, Sunday school worship center, development of a camp chapel, lectern and baptismal font, hymn book cabinet, service honor roll.

A few have prepared posters, charts, landscape and church building plans, and a community map.

The Brotherhood of the American Lutheran Church, meeting in Chicago in June, resolved to affiliate with the American Federation of Lutheran Brotherhoods to appoint a Synodical Scout Director and to cooperate with our Committee. For the present, Dr. Sodt and Pastor Rembold will continue as the A. L. C. members of our Committee.

The following changes in the membership of the Committee have taken place. Mr. Paul F. Magee, the Rev. Walfred E. Nelson, and Mr. F. A. Udden are new members from the Augustana Synod; Mr. Arthur J. Helland, the Rev. C. E. Johnson, and Mr. Edward Swensen from the Evangelical Lutheran Church; and the Rev. Clarence Peters from the Missouri Synod.

In July Pastor A. E. Iverson accepted the position of Director of Protestant Relationships in the National Council, Boy Scouts of America. He assumed office in September, the first man to hold this very important position, but he continues to serve as our Chairman.

On the 23rd of October Mr. Harold D. Foster, Chairman of the Boy Scout Committee of the U. L. C., and a valued member of our Committee, died suddenly from a heart attack. He will be missed at this and in future meetings. (Your editor has been appointed by Pres. Trexler as Chairman of the Boy Scout Committee).

During the year à third edition of the manual, "Scouting in the Lutheran Church" twenty thousand copies, has been printed by the Augustana Book Concern, Rock Island.

The number of Lutheran Scout Units recorded in our office is now 2,149 as compared with 666 in 1935 (recorded in the office of the National Council, Boy Scouts of America) at the time Boys' Work was adopted as a part of the program of the American Federation of Lutheran Brotherhoods.

Geographical and Synodical Distribution

of Scouts who have received the *Pro Deo et Patria* Award, October 8, 1944, to December 30, 1946.

California 8, Illinois 6, Indiana 9, Iowa 3, Maryland 2, Michigan 5, Minnesota 17, Nebraska 3, New Jersey 4, New York 17, North Carolina 14, North Dakota 5, Ohio 2, Pennsylvania 14, South Carolina 1, Texas 1, Utah 1, Washington 2, Wisconsin 28, Total —142.

The Synodical distribution is as follows: American Lutheran Church 8, Augustana 10, Evangelical Lutheran Church 43, Lutheran Free Church 1, Missouri Synod 8, United Lutheran Church 72.

From the Report of the Committee On Publicity and Literature:

During 1946 the following literature has been published:

Application blanks for *Pro Deo et Patria* Award .....10,000 copies

Folders:

Eight Steps in Starting a Boy Scout Troop .....10,000 copies
Outline of Religious Projects for Lutheran Boy Scouts ..10,000 copies
The Church and Scouting by Dr. Conrad Bergendoff .....5,000 copies

Manuals:

Third edition—*Scouting in the Lutheran Church* ..... 20,000 copies
Pro Deo et Patria Manual (Revised and enlarged .....10,000 copies

Charts:

Four sets of attractive cut-outs in colors, also posters and folders were prepared for Synodical Brotherhood Conventions held during the summer.

Manuscript:

Manuscript prepared by the Rev. Wayne Thomsen, entitled *Scouting in a Mission Congregation* is now being considered for publication in 1947.

The supply of folders is getting low and an additional printing will be required, especially of the folders, *Twelve Millionth Boy Scout* and *How Halvor Became a Scout,* which are all out of stock and for which we have unfilled orders.

The Budget for 1947

for the Lutheran Committee on Scouting was set at $4.150.00. This is about $500 higher than the actual disbursements during the year 1946.

A New Award for Scouters

is being considered. The Committee on Awards has been asked to make recommendations. While Scouters now may receive the *Pro Deo et Patria* Award by fulfilling the same requirements now made of boys it was thought desirable to have a different award for boys and men. More information will be published as soon as available. What do you church-minded Scouters think about this? We would be glad for your reactions.

●

This

is the kind of story that best illustrates character education in scouting. It is clipped from *Scouting.*

The world has an unknown Scout, a London boy whose courtesy, thoughtfulness and enthusiasm were responsible for Scouting coming to America in 1910. No one has ever been able to identify the unknown Scout, thus every boy who might have been that unknown lad shares the honor.

On Thursday, April 25, on State Street in Ann Arbor a Mrs. Brown was struck down by an automobile and injured. Well meaning bystanders were proposing to move her into an automobile to be rushed to the hospital. Two school boys passing by took in the situation at a glance and insisted, "Don't try to move her. We are Scouts. We know some first aid. You may injure her if you try to move her. We have just sent for the ambulance."

"Those boys probably saved your life," the doctor told Mrs. Brown later.

What are the names of the two Scouts?

"We have tried to find out who they were and we're still trying," Scout Executive Walter MacPeek said, "but maybe they are to be Ann Arbor's unknown Scouts."

Eagle Scout Edwin Linn Van Poole, Salisbury, North Carolina, recently received the PRO DEO ET PATRIA award at an impressive service in St. John's Lutheran Church, Salisbury, N. C., the Rev. P. D. Brown, D.D., Pastor. Eagle Scout Van Poole prepared an excellent paper on "The Life of Martin Luther" as his special project for the award. We hope to publish Edwin's article in an early issue of LUTHERAN MEN.

The Brotherhood In Action

● **Departmental Editor, REV. CHARLES F. BROBST, S.T.M.**
Telford, Pennsylvania

Plans for the First Meeting

Last month the preliminary steps for organizing a Brotherhood were listed. The following suggestions will be helpful in laying plans for the first meeting.

1. If a temporary committee has not been appointed, this might be done now by the church council or the pastor.

2. The committee must set the place, date and time for the meeting.

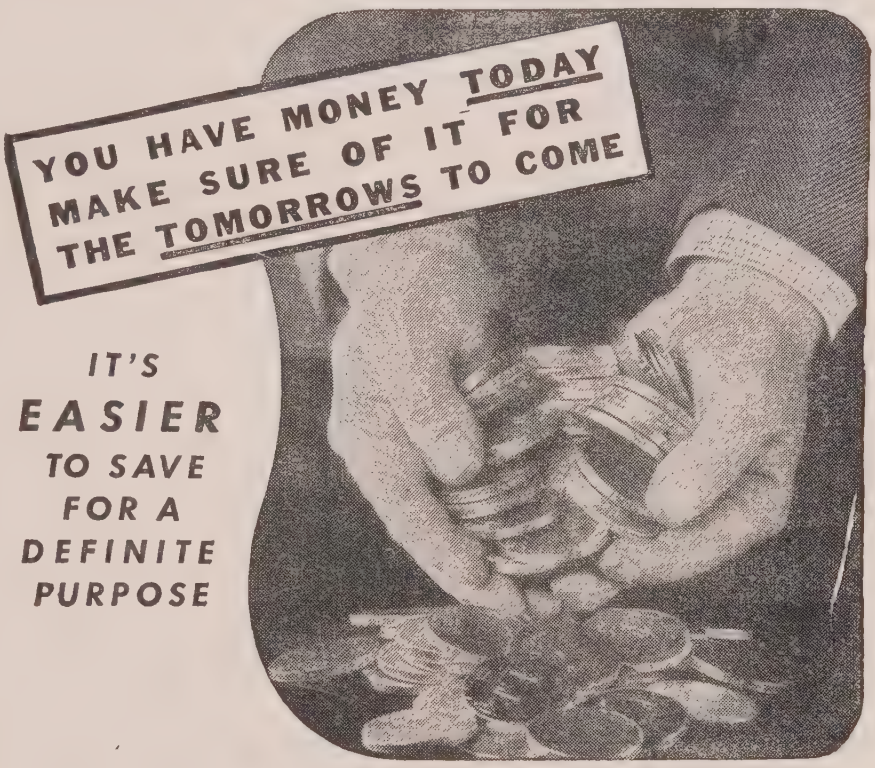
3. Prepare a program interesting to men. A Brotherhood Program is divided into four parts.

A. WORSHIP—Begin on time. Singing, Scripture and prayer are included in this 15 minute Worship Service. "The Order of Service" may be used which is included in the organizational packet obtainable by request to Brotherhood Headquarters.

B. EDUCATION — This should be limited to about 30 minutes. A representative of the District, Conference or Synodical Brotherhood may be invited. He may speak or simply be there to give necessary guidance or answer questions. An inspirational and informative address may be delivered on a subject such as, "The Challenge of the Church to Men," "The Place of Men in the Church," "The Power of Lutheran Manhood," "The Program of the Brotherhood," etc. The object of this part of the program is to show the need and to create a desire for an organized manhood in the congregation.

C. SERVICE—This includes the business session. It should be limited to 15 minutes whenever possible. Temporary officers should be elected. The following committees should be appointed: Program Committee for the Charter Night (this will be the second meeting), Charter Membership Committee, Constitution Committee, Nominating Committee and Fellowship Committee.

C. FELLOWSHIP—It may include refreshments, entertainment, recreation, games, etc. Its purpose should be to get the men acqainted and to provide good and wholesome Christian fellowship.



Most men think of what they would like to do when they retire in terms of what they would like to do now, IF they had the time. Usually they overlook the fact that they will have had the chance to do many of these things before they retire. However, as the years pass by, peace, contentment and freedom from financial worry are likely to loom larger in the mind as things really to be desired.

There are few better tonics for a long life, and a happy one, than a check of the same amount — small though it may be — arriving without fail on the same day every month for as long as you may live. A Lutheran Mutual Retirement Income policy will provide such an income at age 60 or 65.

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OLD-LINE INSURANCE EXCLUSIVELY FOR LUTHERANS

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum

There are some members of our mens class who believe that all parts of the Bible ought to be studied and that all books have equal value for us today. I have tried to tell them that there is great difference in the value of the different parts and books of the Scriptures, but I am sure I have not convinced them.

All books of the Bible have some kind of value for us, but all are not of the same worth to us. Some books are just crammed with sacred meaning for faith and living, whereas others have very little to say that is of practical significance. We ought to know the character of all the books, but to some we need give relatively little attention. If we read some parts once in a lifetime, that is plenty. Others ought to be read a number of times. And some parts cannot be read too much; perhaps I should say they cannot be read enough. They are all-important.

We need to give little time to the Song of Solomon, a little more to Leviticus, Numbers, Kings, Chronicles, and Ezekiel; and a great deal of time to the gospels and epistles. The closer the relationship of any book to the Gospel message the more important it is to most of us. Certain books have particular value for those studying the background of history, social customs, kinds of imagery, and so forth.

No, not all books have equal value for us. Nor should anyone take some one else's word for a valuation. Our own Bible study and Christian experience will gradually tell us where the highest practical values lie.

Every time the question of revising our class organization comes up, some one insists that we already are too much organized, others think we are not sufficiently organized, and some like to point out the hindrances of organization. Are there really some hindrances to organization?

The kind and amount of organization a group needs depends on what they intend to do. The organization and its rules ought to serve the people and the purposes involved. And the whole set-up ought to be fluid enough that changes can be made without too much delay. Generally there should be as little organization as will accomplish the purpose.

The fixed arrangements may easily become too complicated for the purposes of the class or group. They then become a burden, and they may be a source or cause of the deterioration of a class. Normal human beings, especially Americans, do not like to be bound by unnecessary regulations.

The frame of operations may be too rigid. There may be set rules and established procedures for almost everything. That may sometimes be good, but more frequently it is bad. And if a constitution and by-laws require considerable delay before changes can be made it will irk the more active and eager members of the group.

Then, it is sometimes found that some people are inclined to worship organization. They treat it as a little tin god, and they seem to think that people exist for the good of the machinery. And occasionally we find some who are more interested in glorifying the organization and striving for the recognition of holding office than digging into the real work that is to be done.

In most organized groups some one or a number of people have to be on guard lest the real purposes and reason for being be lost. Everything should be directed to the welfare of persons and accomplishment of aims.

How independent may an adult class be?

Every class ought to keep in mind that the church itself is the parent organization, that the Sunday school is an auxiliary of the church, and that the class is a part of the Sunday school. When class members begin to feel too much of an independence itch, there may be trouble brewing. As a rule the greatest good is accomplished by working in harmony with the rest of the school, and never running counter to the purposes of the whole group.

Furthermore, adult groups need their relationship to the young classes and departments. Adults have a way of becoming set in their thoughts and habits, losing the younger outlook, and seeing the acts and plans of adolescents as altogether wrong. Most adult class members need a closer connection with the young people's division and the children's departments rather than a looser relationship. To be alert Christians and the best type of church members we need to be acquainted with the programs of the other departments, the needs and problems of younger people, and a deeper sympathy with the viewpoints of the younger set.

The teacher of our class is a business man, with some responsibility for sales. While he is at home most of the time, there are occasions when he has to be away for several weeks. These times have always been the cause of a drop in attendance. How do classes usually manage such a problem?

Such problems are handled in different ways. I am afraid most classes just muddle through. But that is not good. There ought to be plans.

An associate teacher is sometimes the solution. The associate is always present and he always teaches one Sunday each month, as well as handling the whole job when the other teacher is absent. This seems to be a good scheme since it avoids the appearance of a let-down at any time.

In other classes there are always two teachers present. One teaches for one solid month; the other takes over for the following four weeks. In case of necessary absence of the one who is scheduled to teach, the other easily slips into the groove. This method also avoids any decided break. At the same time, it provides for in-service training all the while, and such training accrues to the greater strength of the whole school and church. Experiment will show which plan is more desirable.

Topic of the Month

● Department Editor. REV. ARTHUR H. GETZ
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Extending the Church at Home

Topic for March, 1947

By the Rev. S. E. Engstrom

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson; C. Oscar Leonardson.

This month's topic comes very close to the heart of the author, for Pastor Engstrom is the executive secretary of the Board of Home Missions of the Lutheran Augustana Synod. His office is at 2445 Park Avenue, Minneapolis 4, Minnesota. From this office goes forth guidance and inspiration for the home mission projects of the Lutheran Augustana Synod. Pastor Engstrom's leadership ..ability has been recognized through calls to serve in the following capacities: president of the Augustana Synod Luther League, 1939-1942; chairman of the Division of American Missions of the National Lutheran Council, 1942-1946; and secretary of the Division of American Missions of the National Lutheran Council, to which office he was elected in 1946.

AIM: To recall the fathomless love of God as manifested in the sacrifice of his Son, Jesus Christ; to consider the imperfect personal response to that love; to resolve to take those steps which will lead to growth in personal faith and life; to direct attention to the unchurched and unsaved millions of our nation; and to help members of the Brotherhood to discover the practical things which they can do to increase the membership of their churches and Sunday schools, or to plan new churches and Sunday schools, and thereby extend the Christian church at home.

NOTE: If the committee which was to be appointed last month carried out its assignment (cf. "A Man-Sized Job") the topic leader should arrange for a report of that committee and a detailed discussion of its findings and recommendations.

Worship

Hymn, "In the Cross of Christ I Glory"—
No. 62 C.S.B., or No. 56 P.S.H.
Invocation: In the Name of the Father,
and of the Son, and of the Holy Ghost
Response: Amen.
Psalm 67.
Scripture: Isaiah 53:1-12.
Hymn, "When I Survey the Wondrous Cross"—
No. 97 C.S.B., or No. 76 P.S.H.
The Litany, as found in the Common
Service Book.
Hymn, "Jesus, Meek and Lowly"—
No. 74 C.S.B., or No. 65 P.S.H.

The Topic

This month's topic study comes in the midst of the Lenten season, when we inevitably direct our attention to a consideration of the sacrifice of our Saviour on behalf of the world's sin. But what does that sacrifice of Jesus mean to us as individuals? Does it speak to us of a fathomless love of God, who sent his Son into the world in order that we might be saved? Does it stir our hearts so that from our innermost being we cry, "We must love Him who first loved us"? Does the sacrifice of Jesus become a very personal thing for us, so that we respond by earnestly confessing, "I believe that Jesus Christ, true God, begotten of the Father from all eternity, and also true man, born of the Virgin Mary, is *my* Lord"?

An Imperfect Response

Certainly the response which thousand of professing Christians make to the sacrifice of Christ is wholly inadequate. They act as though they were doing God a favor when they attend church service. They give God only the leftovers of their time and their money. They give little serious thought to what they can do to lead the souls of others into a more intimate relationship with Jesus Christ. They fail to challenge their sons and daughters with the glorious possibility of spending their lives in full time Christian service. They confess, "I believe that Jesus is my Saviour and the Saviour of the whole world." but then the matter is ended. Their actions are little different from the actions of the children of the world who do not belong to any church.

Lenten Resolutions

The Lenten season is a good time to make resolutions. It is a season that is particularly well suited to self-examination and a resultant development of the individual's spiritual life. If you were to draw up a series of Lenten resolutions for yourself, what would your list contain? Here are a few suggestions:

1. Increased faithfulness in reading God's Word.
2. Faithfulness in attending church services.
3. Regular participation in the Lord's supper.
4. Earnest study of God's Word in Sunday school, weekday Bible class, or what ever the local congregation provides.
5. Joyful and regular participation in Brotherhood meetings.
6. Daily self-examination, and an earnest endeavor to conquer shortcomings.
7. Regular private and family devotions.
8. A conscientious effort to participate actively in the work of the local church.
9. Greater interest in everything that will enhance Christian community life.
10. Active support, by gifts and deeds, of the work of the church at large.

Our Nation for Christ

One of the Lenten resolutions which Brotherhood men might well make is that they will intensify their efforts to extend the church of Jesus Christ in our own nation. The command of Christ to make disciples has been misinterpreted by many people who so greatly stressed the phrase "Go ye into *all the world*" that they lost sight of the fact that their own nation and their own community is part of this world that is to be evangelized.

Our nation for Christ! What a tremendously significant statement that would be if it were a true recital of facts. Unfortunately it is not true, and therefore it becomes our battle cry, our rallying theme, a goal for us to reach. This slogan holds before us a mighty task, worthy of the best that is in us.

Extending the Church at home! What does that mean to us? Is it merely a "program" of the church? Is it something that concerns only a distant Board of American Missions? Is it merely a "cause" which is claiming financial support? What picture is conjured up in our minds as we think of "extending the church at home"? Do we see a little congregation somewhere, a mission which needs financial assistance?

For too long this has been our concept of extending the church. We have failed to make church extension a *personal* problem. It has been a vicarious problem, performed *for us* by *someone else*. We have prayed for missions and missionaries, but always we have thought of someone other than ourselves and some place other than right here in our own midst.

The Lutheran Church of America is broadening her horizons. She is acutely aware of the increasing need for an aggressive missionary program at home. Her home mission program is designed to meet three great needs: extension, conservation, and special missions.

Extension

The first need which the home mission program is trying to meet is that of extension through new missions. This is the church's outreach, the bringing of the Gospel to unchurched individuals and communities. Established congregations, and individual Christians, must assist in this outreach by promoting a more vigorous program of evangelism. The church must establish new mission congregations in unchurched communities. This program includes such things as the acquisition of church sites, the building of chapels, and the support of mission pastors.

The seriousness and the magnitude of the home mission problem is evidenced by some of the following facts, which are startling in their significance:

There are 74 million people in our nation with no church affiliation.

There are 13 million children below 12 years of age in America who never attend Sunday school.

There are 10,000 towns and villages in America without a church.

There are 30,000 communities in our nation without a resident pastor.

Fifty per cent of our youth are without church influence.

Of this great mass of unchurched people 13 million express a preference for the Lutheran Church.

Our Great Opportunity in the World

Every local congregation can do something about this home mission problem. Around every church there is a host of unchurched people. Our existing churches must awaken to the needs of these unchurched who are living at their very doors. Here lies our greatest opportunity for the immediate extension of Christ's Kingdom.

Some time ago a home mission director pleaded with a board of deacons to sponsor a community survey. After much aimless discussion one of these "lay leaders" said, "We've gotten along here for sixty years without a community survey, and I guess we can still get along without this new-fangled idea." This was the statement made by a member of the church council of a congregation that had more than 600 members but only 61 children in the Sunday school. The home mission director then arranged for a survey of that community by a board missionary. It was discovered that within four blocks of that self-satisfied church there were 217 children who had never been invited to a Christian Sunday school. Those children would have had a better chance of being invited to receive Christian instruction if they had lived within 300 miles of one of our mission stations in Africa than they had by living near that congregation.

In thinking of the church's program of extension sight should not be lost of the neighborhood immediately surrounding the individual member's home. The church at large is responsible for the entire nation, the local congregation for its community, and the individual for his own neighborhood. It is a tragic fact that the neighbors of many members of our congregations never become aware of the fact that these members are Christians, or that their church membership is of real importance in their lives. The individual member of the church must assume responsibility for his own block, or his own immediate neighborhood.

Conservation

The home mission program also includes conservation. It is estimated that as a result of the population migrations caused by the war at least ten million people have premanently relocated. The membership of the church has been vitally affected by this migration. The church must follow these people, arranging for continued active church membership on the part of those who left their former communities, churches, and schools. This must be done either through existing congregations, or, where necessary, through the establishment of new missions.

Another method of conserving our membership is through the medium of the Membership Transfer and Contact Departments now operated by all bodies of the National Lutheran Council. As soon as an individual moves to another community his name should be sent to the Membership Transfer and Contact Department of the general body to which he belongs. If there is a congregation of that general body within reach the person who has moved will immediately be referred to the pastor of that congregation. If there is no congregation of that general body within reasonable distance then the name will be forwarded to the Division of American Missions of the National Lutheran Council and the person who has moved will be referred to the nearest Lutheran Church. Thousands of people could be retained as active members of the Lutheran Church, and our program of church extension greatly enhanced, if our people would transfer their church membership as readily as they change grocers, bakers, and banks when they move into new communities.

Special Missions

The program of church extension also includes work that might be called "special missions". New Americans! What thought comes to our minds when these words are used? Do we think of a peasant woman, a foreigner in strange clothes, a crowded waiting room at Ellis Island? If we do then it is time for us to change our thinking about these strangers in our midst. These various groups of people who have at times been refered to as minority groups are a part of the very fiber and life of our nation. Our cities no longer contain foreign quarters to which people of one nation are confined. As one writer put it, "The melting pot is boiling down, and lines merge and run."

Undoubtedly one of the problems which our church has neglected is an adequate outreach to the people who comprise these special mission groups. We are thinking especially of the following, many of whom are waiting for the Christian church to come to them:

325,000 Indians
200,000 Orientals
The Negroes (approximately every tenth person)
5½ million mountaineers
The Jewish people
The Mexicans in our midst
The migrants

All of these groups should be our special care and concern. It should be our prayer that our church will so extend its outreach that members of these groups will be brought into fellowship with Him who suffered and

died that His people might live with Him forever. The fields in America are "white unto harvest". There is a task for everyone, here and now.

Some Things to Do

1. Conduct a survey in your community to locate the unchurched, and people of all ages who do not attend Sunday school. Plan definite steps to enroll these people in your Sunday school and church. Get the necessary guidance from the agency of your church which is responsible for promoting enlistment. Cf. the project at the end of the February topic.

2. Take steps to start a branch Sunday school if such a school is needed in your community.

3. Arrange transportation to Sunday school and church services for those who otherwise could not attend.

4. Arrange for "Sunday school at home" (group meetings in homes for children in a given community) for those who cannot possibly be brought to the regular Sunday school sessions.

Topics for Discussion

1. What does the sacrifice of Jesus Christ mean to us as individuals?
2. What response have we individually made to Christ's sacrifice?
3. What Lenten resolutions might Brotherhood men well make?
4. What have we done to make our church known in the community?
5. How long is it since we have conducted a community survey?
6. What value would there be in maintaining a "permanent" survey, especially in these days of rapid turnover of population?
7. How could we arrange for a more effective procedure in transferring members who move into a new community?
8. What special racial problems exist in our community, and what are we doing about them?
9. What is our church doing to assure an adequate mission program among "minority groups"?
10. What efforts are we making to secure information about new arrivals in our community from public utilities companies, real estate exchanges, community visitors, etc?
11. How long is it since *I* invited someone to our church?
12. What do we do to welcome visitors and make them comfortable at our church?
13. Should special provision be made for the transportation of people to our services?
14. Is a branch Sunday school needed in our community? What steps should be taken to establish it?
15. Would "Sunday schools at home" serve a desirable purpose in our community? How could members of the Brotherhood help establish them?

Assignment of the Project for the April Meeting

Cf. the article, "Assignments for Committees," immediately following.

Closing Worship

Hymn, "Sweet the Moments, Rich in Blessing"—No. 61 C.S.B., or No. 57 P.S.H.
Prayer, including the Lord's Prayer.
Benediction.
BUSINESS.
FELLOWSHIP and REFRESHMENTS.

Assignments for Committees

Project for the April Meeting

In April we will be thinking of the suffering and need confronting our Lutheran brethren throughout the world. The following assignments may be made to individual members of the Brotherhood with the request that they be prepared to serve as discussion leaders:

1. Compile a list of national relief agencies, such as Norwegian Relief, Russian Relief, etc., as an example of how men care for their own.

2 Gather the latest information on relief activities. Such information can be obtained from church periodicals and by writing to Lutheran World Convention, 231 Madison Avenue, New York 16, New York.

3. In what proportion should funds be spent for physical relief and spiritual relief? In other words, how much ought to be used for clothing, food, and drugs, as compared to the reenforcement and rehabilitation of the church and Christian life.

4. Is it justifiable to continue the appeal beyond the $10,000,000 goal because of the enormous need? A number of laymen have declared that the goal was entirely too small in the first instance.

5. How long is the church justified in continuing to help our brethren in other parts of the world? As long as there is need? There is very great likelihood that the need will continue for a number of years in some countries.

Our Representatives at the Front

The roster of Lutheran leaders who are engaged in the relief of Europe is long and distinguished. When Dr. Paul C. Empie, director of Lutheran World Action, arrived at headquarters of the World Council of Churches at Geneva, Switzerland, he was greeted by a number of fellow Lutherans who are engaged in European relief and rehabilitation. Left to right, Dr. S. C. Michelfelder, representative of the American Section of the Lutheran World Federation; the Rev. Owen J. C. Norem, Lutheran World Relief commissioner with CRALOG in the French zone of Germany; Dr. Empie; Dr. Theodore E. Bachman, on leave as professor at Maywood Seminary to serve as the World Council's liaison with the German Church; and Dr. Stewart W. Herman, assistant director of the World Council's Reconstruction Department.

LOYALTY MONTHS
January and February

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth sixty thousand dollars. That is talent.

Rockerfeller could sign his name to a piece of paper and make it worth millions. That is capital.

Uncle Sam can take an ounce of gold and stamp an eagle on it, and make it worth $20. That is money.

A mechanic can take material worth $5 and make it into an article worth $50. That is skill.

A merchant can buy an article for eighty cents, put it on his counter and sell it for a dollar. That is business.

God can take a worthless, sinful life, wash it, cleanse it in the blood of Jesus, put His Spirit within it, and make it a blessing to humanity. That is salvation.

—Author Unknown.

U.L.C.A. Brotherhood Membership Dues

December 1-31, 1946

1947 DUES (News)

Christiansted Lutheran Church Brotherhood, Christiansted, St. Croix, V. I.	$ 7.50

1947 DUES (Renewal)

Holy Trinity Lutheran Brotherhood, Brooklyn, N. Y.	5.00
The First Lutheran Brotherhood, Findlay, Ohio	7.50
St. Luke's Brotherhood, Ft. Wayne, Indiana	25.00

1946 DUES (New)

House of Prayer Lutheran Men's Group, Aliquippa, Pa.	5.00

CONTRIBUTIONS

December 1-31, 1946

28TH ANNIVERSARY OFFERING

Zion Lutheran Brotherhood, Northampton, Pa.	5.35
Rev. H. W. Miller, Williamsport, Pa.	1.00
Christ Lutheran Brotherhood, Elizabethtown, Pa.	10.00
St. Luke's Lutheran Brotherhood, Omaha, Nebraska	22.53
Augsburg Lutheran Brotherhood, Harrisburg, Pa.	10.00
St. Paul's Lutheran Brotherhood, Garnavillo, Iowa	9.00
First Lutheran Church, Phillipsburg, Pa.	29.25
Trinity Lutheran Church, Louisville, Kentucky	15.00
Trinity Lutheran Church Brotherhood, Ann Arbor, Michigan	7.00
S. Luther Gilbert, New Castle, Pa.	1.00
St. Mark's Lutheran Brotherhood, Cuero, Texas	10.00
Grace Lutheran Brotherhood, Houston, Texas	19.74
St. Mark's Lutheran Brotherhood, Corpus Christi, Texas	8.00
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